LIBERATION
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1970

HUNDRED FLOWERS

VOLUME I, NUMBER XI NORTH COUNTRY

FRIDAY, JULY 10, 1970 A.D.

LET A HUNDRED FLOWERS BLOSSOM
LET A HUNDRED AVATARS CONTEND.

HOLY MACKEREL

Dear Hundred Flowers,

The fast-buck artists are at it again. One of the biggest money-grubbing monopoly chains in our area is the Mann Theater combine, and one of their chief targets is us--the hip community. The Mann chain is showing "Woodstock," an honest portrayal of our new culture, at one of its theaters as an "Exclusive engagement." The price for this "soak" showing is $3.50 per head--a way high unreasonable price for a movie. True, the movie is a long one, but its budget was cheap. It was taken free-lance by people who took movies of the festival with simple hand-equipment cameras--no professional movie stars or directors were involved. Despite this easy-honest approach to cinema, the Mann chain presents it like a contrived, over-blown spectacular with an admission price one would expect from a Cinerama opening of a star-studded gimmicky picture like "Airport."

Paying $3.50 to see "Woodstock" is outrageous. What good does this revolutionary life-style do us if we can be exploited to pay outrageously to see it. The revolution means a cut-back of elaborateness--phoniness and bureaucratic overload--so that things will be more meaningful, direct, and cheaper. Anybody who pays $3.50 to see "Woodstock" is not hip or tuned into the new life style. Don't let a combine milk us by exploiting our life style. Call for all hip people to stay away from the "Woodstock" movie until they bring the price down. Perhaps we can arrange for our own special showings at the Cedar. Something is awfully wrong if exploiters can milk us with our own culture. Anybody who pays $3.50 to see "Woodstock" is eounter-revolutionary.

Right on,

Dan Frawnely

First, "Woodstock" is controlled by the Volk theater chain in this area, not the Mann chain. This was a small consideration in weighing the advantages and disadvantages of advertising the film.

A second, more important consideration, was that the film is a turn-on. It's a massive spectacle, and the sight and sound of all those people just naturally gets you high. It reaffirms your faith, hope and love.

People dig Festivals cuz there's so many good vibes.

It is a drag that you have to pay $3.50 to pick up on these vibes. But, the argument runs, how can they help it. The film-makers aren't peddling the film, it's being peddled by Warner Bros., who say they paid a whole lot of money to the other people, and that's why they got to charge the distributors so much, and that's why you got to pay so much. That's how the argument runs.

We don't think it could've cost that much. But we can't find out how much it did cost. The rest of the Underground Press is divided in its response. Some dig it, others are organizing boycotts. We've been a bit ambivalent in our attitude.

When it first came out, Brian Coyle wrote a piece on it mentioning your criticism. It is a contradiction that what was an expression of a free culture should cost $3.50.

But what was so free about Woodstock? The performers got outrageous fees. Many people who came paid their money out in front. Woodstock got free only when enough kids got together to storm the fences. Since then promoters have been using bikers for security--to cool out gate crashers. The logical conclusion to that is Altamont and Steven's Point: violence.

Capitalism on any scale is violent. On a global scale it produces imperialism, and on a domestic scale itt produces racism and sexual exploitation. With Music Festivals the evolution is quick from the romantic buccaneer beginnings (for a good comparison of the youthful promoters of Woodstock, you have to go back to James Hill, the rascal that built the railroads) to the tawdry circus tent where the bouncers make no bones about being in it for the buck.

"Woodstock" is exciting as a film because our side wins. But it is a strange kind of victory. We have to pay $3.50 to see it, and in doing so the original promoters make all their money back--and quite a bit more.

We wonder if that isn't what you meant by the ticket price being "counter-revolutionary?" By paying it we seem to be restoring the ruling class that was overthrown in the film.

But what's to be done? As long as there is capitalism we will not control the communication media. What we want will cost money. To expect otherwise is naive. If we wanted to show the film for free at the Cedar Theater we would have stage a run on the Riverview in the same way the kids in the film overran Woodstock.. We'd have to rip it off, run it across town, only to discover the *Cedar Theater doesn't have a 35mm projector, so we couldn't show it anyway.*

So what should we do?

Well, we've decided not to run the ad.

HUNDRED FLOWERS

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Our Father who art in heaven,
Hallowed be thy name, thy kingdom
come, thy will be done, on earth as
it is in Heaven.
Give us this day our daily bread,
and forgive us our trespasses as
we forgive those who trespass against
us.
Lead us not into temptation, but
deliver us from evil.
— Matthew: Chapter 6, Verse 9

Do unto others as you would have them
do unto you. — 7/12

The son of man knows not where to rest
his head. — 8/20

Therefore, I bid you put away anxious
thoughts about food and drink and
clothes to cover your body. Surely
life is more than food, the body more
than clothes. Look at the birds of
the air; they do not sow and reap and
store in barns, yet your heavenly
Father feeds them. You are worth
more than the birds!
Is there a man among you who by
anxious thought can add a foot to his
height?
And why be anxious about clothes?
Consider the lilies of the field; they
do not work they do not spin, and yet,
I tell you, even Solomon in all his
splendor was not attired like one of
these. But if that is how God clothes the
grass in the fields, which is there today
and tomorrow is thrown on the stove, will
he not all the more clothe you? How
little faith you have.
Do not be anxious about tomorrow;
tomorrow will look after itself. — 6/28

... the harvest is heavy but the
laborers few. — 9/38

I have not come to bring peace
but a sword. I have come to set a man
against his father, a daughter against
her mother, a son's wife against her
mother-in-law; and a man will find his
enemies under his own roof. 10/34

What do you think about this
Simon? From whom do earthly monarchs
collect tax or toll? From their own
people or from aliens?" "From aliens,"
said Peter. "Why then, said Jesus,
their own people are exempt. But as
we do not wish to give offense, go and
cast a line in the lake. Take the first
fish that comes to the hook. Open its
mouth and you will find a silver coin;
take that and pay it in. It will meet the
tax for us both. — 17/26

Unless you become like little children
you will not enter the kingdom of
heaven. — 18/2

If your brother sins against you, go
and take up the matter with him,
strictly between yourselves, and if he
listens to you, you have won your brother
over. If he will not listen, take one or two
others with you, so that all facts may be
duly established on the evidence of two
or three witnesses. If he refuses to listen
to them, report the matter to the people, and
if he will not listen even to the people, you
must treat him like a foreigner. — 18/15

Sell all your possessions and give it all
to the poor. — 19/21

It is easier for a camel to pass through
the eye of a needle than for a rich man to
enter the kingdom of God. — 19/24

Jesus then went into the temple and drove
out all who were buying and selling in the
temple precincts. He upset the tables of the
money-changers and the seats of the dealers
of pigeons, and said to them, 'Scripture
says, "My house shall be called a house of
prayer," but you are making it a robber's
cave. — 21/12

Render unto Caesar the things that
are Caesar's, and to God the things
that are God's — 22/19

Love God with all your heart, with all
your soul, with all your mind, and love your
neighbor as yourself. Everything in the
Law and the Prophets hangs on these two
commandments. — 22/37

You must not be called teacher, for
you have but one Teacher, and you are
all brothers. Do not call any man on
earth "father," for you have one father
and he is in heaven. The greatest
among you must be your servant.
Whoever exalts himself will be
humbled, and whoever humbles
himself will be exalted. — 23/8

Then the chief priests and ruling
class of the nation met in the palace
of the High Priest, Caiaphas; and
there they conferred together on a
scheme to have Jesus arrested by
some trick and put to death. "It must
not be during the festival," they
said, "or there may be rioting among
the people." — 26/3

One of you will betray me. "Is it me?"
Judas asked. "The words are yours,"
Jesus replied. — 26/22

Pilate's soldiers took Jesus into the
Governor's headquarters, where they
collected the whole company round him.
They stripped him and dressed him in a
scarlet mantle, and they placed a
crown of thorns upon his head, with a
cane in his right hand. Falling on their
knees before him they jeered at him:
"Hail, king of the Jews!" They spat on
him, and used the cane to beat him
about the head. When they had finished
their mockery, they took off the mantle
and dressed him in his own clothes.
Then they led him away to be
crucified — 27/27

From THE NEW ENGLISH BIBLE
Oxford-Cambridge

A medieval Hebrew copy of a lost
version of the work of Josephus
reports that Jesus had 2000 armed
followers with him on the Mount of
Olives.

Luke, Chapter 6:13-16 tells of Jesus
choosing his disciples and lists:
"Simon who was called the zealot."

The zealots were a group of extremists
who refused to accept the Roman rulers.
One of their first public acts was an
organized attempt to assassinate Herod.

There was a temple police guard which
must have been large enough to handle
the throngs of people passing through the
Temple on the holiday. To accomplish the
driving out of the money-changers Jesus
must have had a considerable force.

Joel Carmichael, THE DEATH OF
JESUS

see also, S.G.F. Brandon's THE
FALL OF JERUSALEM AND THE
CHRISTIAN CHURCH

Jesus: a clerical view

We know absolutely nothing about the life of Jesus. That is, in the scientific sense of the word 'know, we know nothing for certain about the events of Jesus' life or about what He actually said with His own lips. All the information which we have is derived from the accounts of Jesus' life which are known as the Gospels.

Now most modern people are accustomed to reading the Gospels as though they were factual, historical accounts of a series of events--much like a newspaper. They are not. What the Gospels are is an announcement, a proclamation. An announcement of what the early Church (the Apostles and their disciples) had experienced and a proclamation of what they believed regarding Jesus.

What the Apostles and the early Church believed about Jesus was so incredibly wonderful that they gave the proclamation of this belief the title euangelion or good news (that's what the word gospel means).

This good news--this proclamation of the Church's belief about Jesus--can be summarized in one short sentence, the sentence which was the first Christian Creed: Jesus is Lord. The word Lord was universally understood in the Apostles' times to mean what we mean when we say God.

The Apostles and the early Church believed that Jesus Christ was God Almighty. They believed, in the words of the Apostle Paul, that in the Person of Jesus "dwelt all the fullness of the Godhead...bodily."

This is the central message which is contained in the Gospels. This is the most important message which the people who wrote the Gospels down (between 30 and 60 years after Jesus' Resurrection) were interested in getting across. All else is secondary. All of the specific events and sayings in the Gospels must be understood in the context of this central message. The endeavor of the evangelists (gospel-writers) was not so much to provide a reliable journalistic account of the Life of Jesus, as it was to get across the central message that Jesus is Lord. Therefore, it is a mistake to treat the Gospels as historiography and it is a mistake to try to understand the Gospels apart from the belief and teaching of the early Church. For the Gospels are the teaching of the early Church.

In the 19th century, when scholars were strongly influenced by the narrow-minded 'scientific' mentality of the early Darwinists, many students of the Gospels made this mistake. They treated the Gospels as journalistic history.

They soon discovered that the Gospels are very poor history. They are full of holes and inconsistencies. They leave out large portions of the Life of Jesus (which a good 19th century biographer certainly would not do!).

In order to fill up these holes and iron out the inconsistencies, mahy 19th century scholars wrote great long quasi-biographies called "Lives of Jesus", in which the writer picked and chose those passages in the Gospels which fit his theories about what Jesus "must have been like", and then filled in the gaps with lengthy, plausible explanations of what "must have happened" in Jesus' life during those long periods about which the Gospels say nothing (i.e., between His birth and His Bar-Mitzvah when He was 12, and between the latter event and the beginning of His ministry, when He was about 30).

All of these attempts said more about where the author's head was at than they said about the historical Jesus. Everyone had his own pet theory: Jesus was an oriental mystic, commanded by a secret society of wise men, Jesus was an idealistic dreamer and a poet (this was especially attractive to the 19th century Romantics), Jesus was a social reformer who was more interested in how men treated each other than in how they related to God, etc., etc.

In the beginning of this century, the great Albert Schweitzer (whom history will remember more for his biblical scholarship than for his organ playing or his African mission) put an end to all of this speculation in a monumental work called "The Quest of the Historical Jesus", in which he proved to the satisfaction of all serious scholars ever since that the 19th century attempt to reconstruct an historically plausible picture of the life of Jesus from the data of the Gospels is a futile attempt which invariably results in nothing more than a flight of fancy designed to recruit Jesus for the service of the author's favorite way of looking at the world or for his favorite cause.

Schweitzer showed that the Gospels are utterly unintelligible--they are meaningless gibberish--when taken out of the context of the Church whose proclamation they are. And ever since Schweitzer no one has attempted to rewrite the 'life' of Jesus.

No one, that is, except for a few unscholarly sensationalists whose works may be had at the local drugstore paperback book rack next to the porno-violence-murder-mystery section.

Nevertheless, people still wish to imagine that Jesus was a figure who secretly stood for their own fondest personal beliefs.

Hence we find that someone in England has 'discovered' that Jesus was a homosexual, someone in India has found that Jesus was a master of Yoga, and someone in the United States has become convinced that the Gospels 'prove' that Jesus was a social revolutionary.

It is rather touching that all these people want to have Jesus on their side, and it is a tribute to the majesty of the Love that breathes through the Gospels' pages that the figure of Jesus is still so gracious that almost everyone wants to be indentified with Him.

But still in all such theories cannot be regarded as anything but gratuitous fancy. To this day, all we really know about who Jesus was and what He did and said is what the people who knew Him--whose lives He entered and altered--proclaimed about Him. And, once again, the center of that proclamation is the first-hand experience that Jesus Christ is God Almighty.

Now that's a pretty revolutionary proclamation, and it means nothing less than the complete alteration of human history and human lives. Jesus was, indeed, a revolutionary. The biggest kind of revolutionary. He is a Cosmic Revolutionary. What is a revolutionary if not a person who does things differently and who represents a totally new order and a New Age?

It is true that the re-ordering of earthly affairs for the better here and now is in the spirit of Jesus' teachings, but to view Jesus as a temporal social revolutionary interested primarily in kicking out the Romans is to make of Jesus far less than the Gospels make Him, for the Kingdom which the Jesus of the Gospels proclaimed is at hand is not only an earthly kingdom--it is not of the nature of the kingdoms of this world; it is not confined to Palestine in the 1st century; it is a cosmic Kingdom which already exists; it is already established although it has yet to be consummated; it is invincible; the course of human history since Christ is a movement toward the complete fulfillment of this Kingdom; and the Prince of this World (or the World-Pig) is powerless to stop this Movement.

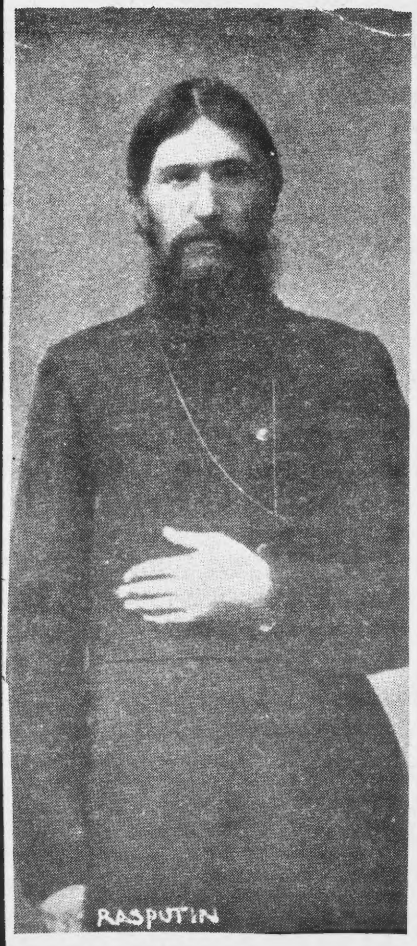
This is the revolutionary proclamation of the Gospels. This is what the early (and later) Christians believed about Jesus, for they knew a Jesus --a man, like themselves--who was at the same time the Lord of Heaven and earth: the God-man who said, "Behold, I make all things new," new not just in a particular time and place, but new throughout all time and space, and unto ages of ages.

Fr. Bill Teska+

REVOLUTIONARY CULTURAL TERRORISTS

the Marquis de Sade: of the nobility, he strongly sympathized with the lower classes during the French Revolution of 1789. He outraged his ruling class by his sexual excesses. The term Sadist comes from him. He mightily challenged bourgeois notions of perversion and evil, until they locked him up.

Oscar Wilde: an Irishman who satirized the British ruling class much to their own delight in comedies like "The Importance of Being Earnest." He was the ultimate "effete, intellectual snob." Late in the game he realized that his criticisms were not effective, that they actually reaffirmed the society by playing the game according to society's rules. He then pushed that game to it conclusion, and proclaimed himself a homosexual and s shocked beyond recovery the Victorian middle-class of the 1890's. He was publicly disgraced and sent to prison for two and a half years, for being a "sodomist."



Rasputin: a peasant who became Czar. He was into hippie-life-style, drugs, faith-healing, direct communion with God, rural communism, an end to wars, and power-tripping as the man behind the woman behind the Czar in pre-Revolutionary Russia in 1917. He was murdered by members of the nobility (they, by the way, had just finished reading Oscar Wilde's "Portrait of Dorian Grey.")

Jesus Christ: a Jew who challenged Roman Imperialism. Some say he is a God, some say he was a revolutionary. He certainly know a lot of heavy magic, had great empathy with the people, was very together about living and dying. Too bad he never wrote anything.

Rasputin preached salvation through total immersion in evil. SIN--before you are worthy of Christ's love. SIN, til you exhaust yourself with sinning. Only by knowing evil can you conquer evil.

There are tremendous similarities between the philosophies and actions of the Marquis de Sade, Oscar Wilde, Rasputin and Charles Manson. They all embraced evil and publicly challenged the conventional morality of their times. One of the best treatments of this theme is Charlie Chaplin's "Monsieur Verdoux," the story of a man who murders his wives for their insurance and has no qualms about it. When the man is finally apprehended, he demands of the courtroom, "How can you dare to prosecute me? My crimes are on such a very small scale. Why your wars kill thousands of people--most of them young and full of life. I have but taken a few old ladies out of their misery and made their final moments beautiful."

It is a kind of cheap publicity trick for the Government to exploit the sensationalism of the Manson murders and to quickly dismiss their My Lai Massacre, their Kent State and Augusta murders, their brutal executions of Fred Hapmpton and Mark Clark, and many more. When viewed in the context of these acts, Charlie Manson's crimes do not seem so grotesquely extraordinary. The only difference between him and the Federal Government is size; they both claim God as their final authority.

Rasputin jolted the Victorian morality of his day. To many he seemed totally debauched--to others, of course, he seemed a saint. He would conduct drunken orgies all night, minister to the needs of the poor during the morning and cure the Czar's son with miracles in the afternoon. He embodied all the contradictions of Russia: debauched by devout, dogmatic yet mystical, a natural communist and a loyal monarchist. He was a supreme actor. He acted out all the major fantasies of his day. He blew everybody's mind by pushing every trip to its logical conclusion. He expanded the dimensions of the possible. Before Rasputin assumed absolute power, Lenin thought he would never live to see the revolution in Russia. After he gained power over the royal family, Lenin could accurately predict the revolution in six months. What was the change? Rasputin had elevated the level of social consciousness. He had made people aware of what was going on. As Peasant-King he was the ultimate wish-fulfillment of Russian culture.

Charlie Manson is in many ways the inevitable result of the American Dream. Beyond sleeping with a Hollywood movie star is murdering a Hollywood movie star. Beyond having a million dollars is destroying a million dollars. Think of Charlie Manson spending twenty-two years in prison, most of it in solitary. He must have thought out every trip imaginable. His only possible actions would have to be to act out the hidden fantasies imbedded in the American subconscious. How many husbands have wanted to murder their wifes? Compared to them, Manson's actions are daring and unequivocal. How many of us would wish to be beyond money? Compared to us, Manson's life is irreproachable.

It remains to be seen whether Manson's political effectiveness will equal Rasputin's. SDS claims him as a political prisoner. He was into "offing pigs" a year ahead of the Panther slogan. Probably more important, though, his life-style is familiar to hippies--from the bus caravan to living off the garbage of an affluent society to trusting karma to provide Our Daily Bread--these are stages we have all gone through in building an alternative culture.

Manson's performance as sacrificial victim was done for the benefit of our culture. So, what did we learn from it? That we should all go out and murder movie stars and heiresses? or, that Charlie Manson was a poor persecuted flower child? The action was just too far out to relate to our experience. Like many cultural terrorists before him, he chose to throw himself on the barricades rather than work within the discipline of a revolutionary movement.

Our revolution must belong to the people. Nothing we do should alienate the people. Our actions must be the inevitable result of conclusions that are popularly understood. Suicidal terror tactics are probably not as effective as free breakfast programs.

Once we begin to understand the contradictions of our society, we must begin then to emphasize the most important aspects of those contradictions. In the struggle between a ruling class and oppressed people, we must always identify with the oppressed. Manson, Manson identified so thoroughly with the ruling class he was able to go on all their trips for them. This may be a necessary step in the destruction of capitalism. It reinforces bourgeoise pessimism without encouraging revoluntionary optimism. It is despair without hope, hate without love.

When we pick up the gun, the whole populace must rise up in armed struggle to overthrow their oppressors. Until that can happen we must be patient, doing the little things that build a revolution in our lifetime.

it's in the stars

All life consists of the dynamic flow of energies and the process of transformation of these energies. Man is aware of a sort of internal order and an organic wholeness in his own organism. He finds a reflection of this order in the predictable movement of the stars and planets. The sun rotates on its axis in a period of 27 days and moves in its own orbit around the star Alcyone in a period of 25,800 years, a period of time known as the Great Year. From the Earth, the sun appears to move through the constellations of the celestial zodiac beginning at Aries and ending with Pisces. The pull of the sun on the earth causes the poles (the point in the sky to which the earth's axis points) to move in a circle. The pole completes one movement around the circle every 25,000 years. Thus we find that the movement of the earth, because of the procession of equinoxes, takes place in the opposite direction of the sun. The sun thus seems to move through the cycle of the Great Year in a backward direction, starting with Pisces and ending with Aries.

The Great Year is then divided into twelve months, just as the common year. These "months" cover a period of approximately 2,000 years each. And just as each month in the common year is ruled by the astrological sign of it's placement in the year, each of these 2,000 year "months" has specific, distinctive characteristics. It is in the religious development of man throughout the ages that we find revealed most clearly the underlying pattern represented by the signs of the Zodiac, the universal language of Man.

There is little historical documentation for the Age of Leo, Cancer and Gemini. I have chosen to not deal with these, nor with Taurus but to begin with the Age of Aries, the period of time directly before the birth of Jesus.

The Age of Aries brought conquest, courage, individualism, prophetic vision and the spirit of leadership that moves against overwhelming odds. With this period we find the establishment of the monotheistic concept of God and the introduction of the ram, the symbol of Aries, as the sacred animal replacing the bull or calf, the symbol of Taurus. It was during this pioneering period of Aries that we find the rise and fall of the great Empires of Crete, Babylon, Egypt Persia, Greece, and Rome. For Aries is ruled by Mars, the god of war and conquest, and during this period his hand laid heavily on all the countries of the known world.

This was also the period of the Jews, the "Chosen People". For during this time the Jews were indeed chosen, as they most clearly exemplified and disseminated the ideas of the time. For Aries, the sign of individualism, combinded with the influence of its polar opposite, Libra. Law and Justice brought us the prophetic faith with its strong emphasis on justice and the sanctity of the law. For in Astrology opposites are seen as complementary and supplementary, as two sides of a coin. Mars, the ruling planet of Aries created the Martian qualities of Jehovah, the god of jealousy and rath. Fire, the element of Aries became the symbol of purification in the sacrifice of burnt offerings. The Lord descended on Mount Sinai in fire and smoke, and appeared before Moses in the burning of the bush at Mt. Sinai. When the Jews became tired and afraid and began to lose faith with the ideas they could not as yet understand they build a golden calf and regressed to the worship of the symbol of the age that had passed, the Taurean Age.

It was with the Piscean Age that the true "New Year" for man began. It was during this time that the great spiritual leaders of mankind were born. These leaders, all exemplified the compassion, self sacrifice and seclusion of this sign. Buddah, Zoraster, Confucius, and Lao Tse were all born within 100 years of each other. It was also during this period that we have the births of Jesus and Mohammed. Venus, the planet exaulted in Pisces, gave these men the gift of great love, while Virgo, the polar opposite of Pisces is the planet of service, teaching and also healing.

As we enter the Piscean era we find the sacrificial fire of Aries is replaced with the Water of Pisces and the introduction of the rites of purification through the use of water (e.g. Baptism). Fish now become the symbol of the new age. God is no longer the god of Law and Wrath, but is now the god compassion and love. Jesus becomes known as Ichthus, the fish. The symbol of the fish is seen on the bishops' Mitre. Jesus performs the miracle of the fish and loaves and chooses his disciples not from among the shepherds (Aries) that greet him, but from the fishermen.

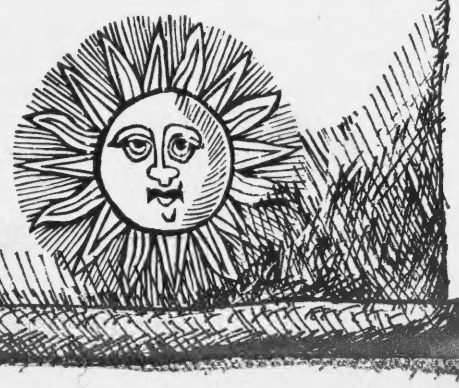
Pisces is the natural ruler of the twelfth house, the house of seclusion, sorrow, restrictions, secrets, and institutions. With the age of Pisces comes the glorification of martyrdom and the introduction of the idea of retreat from the world. Suddenly, great numbers of people chose to live the lives of hermits, and many left the temptations of the world behind and sought solace in the desert. The monastic systems, institutionalised retreat and seclusion, was the ultimate expression of this impulse.

And then the Dark Ages covered the world. Creativity was stifled. The caste system took a firm hold in the East and in the West we find the introduction of the feudal system. In Europe the Pope becomes the established power and slowly the universities began to close down. Learning was now controlled by the Church and available only to a privlidged few Ignorance, fear and superstition, the negative attributes of Neptune now permeated the lives and minds of Man. The Priests controlled undisputedly the lives of the common man.

But the Middle Ages were not without some of Neptunes finer qualities. In fact it was the beautiful poetic simplicity of the Bible, the elaborate ritual and pageantry and music of the Church that gave it much of its appeal.

With the Renaissance and the the Reformation (and the invention of the printing press) learning once again is revived in Europe. The Influence of the Pisean era was waning and already signs of the Aquarian age can be seen in the discoveries of Copernicous, Gallileo, and Darwin. Scientific progress begins to clear away the superstition and illusions of the period that was passing. And then toward the end of the Piscean era the planet Uranus, the ruler of Aquarius was discovered, heralding the coming of the new age.

The Age of Aquuarius is the Age of Man. We are no longer the adolescent in the process of human evolution. We have now become one together, equals and enlightened and independent. We no longer find ourselves resigned to the "Will of God," the Church or any "guardian of the people,"no matter how good or well intending. We now see ourselves as capable of handling our own affairs and administering our own wealth. The monarchs of the world have slowly lost their dominion over the lives of man. The Kings of Europe have one by one fallen by the way side. And power is slowly but surly passing to the hands of the People.



A LOVER SPEAKS OF BABA

Revolution must be both inside and outside for the nature of revolution is change and the desire of the establishment, both inner and outer, is stability. A function of life is change, all nature reflects this thought. The function of the Ego is to stabalize. The Ego fights change both as individualized centers of conciousness (you and I) and as collective minds of established living. Therefore, it is impossible to divide one from the other. Revolution must encourage the dissolution of seperative and divisive conciousness.

Meher Baba said "We are all one," "I am the Ocean of Love." What he's saying, as this drop-soul interprets it, is that he conciously experiences Himself a-a each one of us. Baba, A God-realized Perfect Human Being, is recognized by an increasingly large number of people all over the world as the unparalleled authority concerning the espansion of con ciousness, both of the mind and of the Heart. In fact, many believe Him to be the reflection of our own perfect being in this age. At other times in history, the recognition of this reflection of A Perfect Human Being has been known as the Christ, the Budda, the Rasool (Mohammed), the Avatar (Krishna Rama). Throughout recorded and Mythological history, we see the emergenceof the God Man who claims to be the highest of the High, The "ONE" in the many.

This is, in fact, who Meher Baba claims to be, and indeed he seems to reflect all the qualities that one experiences himself as infinite consciousness, ie. "the Ocean of Love," ought to reflect. Meher Baba explained that the state of perfection, in which God-man dwells, is beyond all forms of duality and opposites; it is a state of unlimited freedom and unimpaired completeness, immortal sweetness, and undying happiness, untarnished divinity and unhampered creativity. The God-man is inseparately united with God forever and dwells in a state of non-duality in the very midst of duality; and he not only knows himself to be one with all, but also knows himself to be the only one."

"As God, the God-man sees all souls as his own; he sees himself in everything and his Universal Mind includes all the minds in its scope. The God-man knows himself to be one with all the other souls in bondage. Although heknows himself to be identical with God and is thus eternally free, he also knows himself to be one with the other souls in bondage and is thus vicariously bound: an though he constantly experiences the eternal Bliss of God-realization, he also vicariously experiences suffering owing to the bondage of other souls, whom he knows to be his own forms. This is the meaning of Christ's crucifiction."

Alot of people in Mpls, he started to turn their revolution around Mehr Baba. Some by choice and others bywhat we might call Divine Desperation or a bum trip. Either way, all agree that once Baba walks into the door of your Heart, the revolution really begins. Meher Baba is ended in a threat. He says, Come on man, this is just a show so you can maintain your feeling of seperateness. He sort of walks into your dream and taps you on the shoulder, you turn aroun and he sys, with a twinkle in his eye, I have loved you since the beginning of time and I will love you always. He takes you in his arms and says I feel from you all the love that you have wanted to express and couldn't. I understand why you have cried inside when you couldn't love outside and I forgive you for there is no evil thing to forgive There is no evil, there is only restricted expression of Love.

With a tear in your Heart you ask "who are you?" and he just silently smiles and you know that he is all the love and beauty that you know is inside. You feel somehow, as unthinkable as it is, that he is your Real Self and he says to you, "I am your Real Self and my name is love, my form is infinite and no thought can capture me for I am unlimited. The Heart is the only form large enough to enfold me and it can only be expanded through the exercise of Love. Love knows no separation so dissolve your mental prejudices and divisions and let your heart rush forth and engulf me for then you will know that you were, are and ever will be the Unlimited Ocean of Love.

Making Meher Baba the center of your revolution is to be sure, a violent process. Unquestionably Gut-level. He doesn't offer any form of limited peace, joy or tranquility. He doesn't hold out any fantastic experiences or hallucinations. He doesn't suggest that you renounce your life. He simply and gently suggests that you dissolve your ego and he offers nothing short of the experience of Total, unlimited Love--infinite and never-ending. He says if you want Peace and tranquility, take tranquilizers and listen to soft music but don't go to Him because he's not going to let you go until you have completely dissolved every false limitation that you have dreamed up and then there will be no separation to create lonliness, no limitation to create frustration and despair nothing to compare yourself to, you will become all and all there is is love-God-love.

Most every Sunday night Baba Lovers get together at Jerry and Sally's to hug each other or swear at each other depending on hwat kind of changes the week has put us through. If you find yourself faced with the decision of whether or not to love your Real Self and to enter the revolution against your established dream self, please come and share your trip with us. There is no question but that one of us has either already been through it or all of us will have to go through it. So let's do it together. God helps those who help each other, cause there just ain't no God outside of each other.

Jai Baba

don't worry be happy

WHO'S INSANE?

Two roving reporters, captives of one of Amerika's legal concentration camps (mental hospitals, jails, and universities are all part of this system) are filing this short report on conditions there.

For those who fail to serve as loyal robots of the capitalist-racist-male chauvinist-ego trip this is an instrument of the state for resocialization. Its function is to use any method to readapt bodies of the people to serve as slaves for the warmongers.

Had the "privilege"to witness daily shock treatments today. (We both have been fortunate enough to escape this.) Shock treatment is the shooting of electrical charges through the brain, causing loss of memory. It produces cogs that function in the war machine. This method has replaced the prefrontal lobotomy, which was used to cut the emotional system from enemies of the state and produce harmless vegetables.

The struggle does go on, even here. Let me quote writings found on the lockup doors. Lockup is like the "hole" in prisons. For those political prisoners that refuse to co-operate in jails or mental institutions are placed in a locked room with only a bed, no toilet or reading materials. Food is slid through the door. No contact with other pations is allowed. Reasons for being locked up include escape, sexual activity (of any bag), misbehavior of other sorts, such as smoking a j, drinking, and refusing to follow orders. Often you are held without clothing in lockup.

Here is a quote from one of the "insane": REVOLT-REVOLUTION. False illegal charges. I am guilty when innocent. Robbery and burglary have been committed. Orderlies of the state took my clothes without permission. I also charge them with assault and battery. Four orderlies held my gown over my head and gave me a shot, while the head orderly committed the act of murder by blotting my memory with shock therapy.

These conditions are unlawful. No toilet, no ventilation from the outside, and unsanitary conditions in general. KEEP A DIARY OF YOUR CONFINEMENT HERE AND MAIL TO COMMISSIONER HIRSH, one of the fascists who control these concentration camps. Does that sound like the ravings of a madman or a member of the resistance?

About 90% of the adults here do need help. But let us assure you help is minimal. The head staff members remain in plush offices and seldom see the patients. The workers are afraid and herd the cattle to the slaughter pens. They attempt to be kind but know nothing about recent revolutions in psychology (remember Abbie Hoffman nearly conpleted a PHD under the most revolutionary psychologist in Amerika, Abraham Maslow, but is discredited by the fascists of WALDEN TWO and 1984 brand psychology.

The other ten percent are totally sane and potential revolutionaries living in a communal style of sharin food, cigarettes, and love. They are held here by the ultimate fascist-capitalist trick. "You don't have money-job-relatives-a place to live, so you must stay on here." Jeno's Pizza and Bob Short's masculinity still have $150 million to buy an election with. My God, who really should be locked up?

One woman told us a story often heard. She was told she could be released only when she had a job. Have you ever tried getting a job from a mental hospital with am eighth-grade education? The woman was held captive six more weeks till she found a job as a dishwasher. Then she was told she could only be released when she had a place to live payed for by herself, and so she has to commute 25 miles a day, back and forth by bus, to hold her meager job until she "saves" enough to rent a room. She has also had her child taken away permanently by the state because she has been hospitalized more than once and doesn't seem capable of caring for her daughter.

There are many other atrocities we could relate. There is a ward separated from the others that houses people from 13 to 18. They don't fit the above ratios. Maybe 20% should be mental patients, but the remaining 80% are true counter-culture, potential people's revolutionary forces who have committed no crime but resisting and rebelling against Amerika.

The joke is that if any worker-revolutionary-freak over 18 ~~attempts~~ to rap with these revolutionaries or work with those freaked out on acid (many of us over 18 that have been through the 2 month-2 year bum trip are better therapists than these pill pushers) he is locked in the solitary confinement describes above just for rapping. About as strange and silly as "illegitimate children"

Right on, brothers and sisters.

YOU'RE CHARGED WITH POSSESSION OF MARIJUANA. YOU MAY MAKE JUST ONE PHONE CALL.
FIST FIST FIST FIST FIST FIST WHISPER WHISPER
WHO ORDERED THE GIANT PACKAGE?

Mary Gutknecht and Monte Bute

GIVE ME LIBRIUM — OR GIVE ME METH.

PHARM HOUSE

The Pharm House on the Bank is a drug treatment center just formed to help people bad tripping, whether it's because they've just gotten too high or are strung out and want to get their head back together.

As far as treating people, the Pharm House wishes to use the ideas of the whole community. If you have gotten beyond drugs, found a way through, or know methods of treating bum trippers, and others who want help, the Pharm people would like you to share your knowledge with them. In other words the Pharm House hopes to bring people with knowledge, experience, and techniques together, plus just to talk with people about their personal experience, all to make for a more competent House. Share what you are. The community has been great to turn people on, but it has lacked a helpful solution for those who are inexperienced and confused, not to mention those strung out and confused.

Rescue help has been used at rock festivals in the form of acid rescue, but too exclusively. Each of us should be educated about what to do at times when rescue is needed. The Pharm House will be an information center where people can find techniques and information ahead of time on what to do for a friend who is freaking besides how to handle their own head.

The Pharm House offers help with bad trips, in person or on the phone, and a chance to talk out your drug thing with a brother.

The Pharm House
516-16th Ave. S.
(2 blks. west of Fetus)
339-6952
Mon-Thurs 1 pm-1 am
Fri 1 pm-1 am Mon
(all weekend)

STONOTES

By way of introduction I'm a psycho-pharmacologist (academese for one who studies chemicals which alter behavior and affect mind functions) and have just finished three years of post-doctoral research at the U. in the area of hallucinogens and related drugs. Right now I'm working with the East-Side Neighborhood Service, where, among other things we are instituting a laboratory to analyze street drugs. This will occur on a regular basis and the results will be posted in this column. Hope to have more to say about that later.

A heads-together community that rejects establishment hype and commercialism should be one in which at least, street dope is honestly represented. Unfortunately, both in Minneapolis and nationally, this has not been the case. For instance, a few months ago many small brown dime sized tablets were being sold here as mescaline. Actually these were malted mills tabs that had been spotted with about 150 mikes of acid. This is one deception you should be able to pick up on yourself; in order to produce an effect, mescaline hydrochloride must be present at least in an amount of 500 milligrams. This requires one or more large (0 size) caps to contain it and if it is organic mescaline (from peyote buttons extracted with an organi solvwnt) the caps or amount must be larger.

To me, the bummer and burn of the street drug business are in a way secondary. What is important is that too often you are knowingly or unknowingly being screwed by someone who, in order to make bread reverts to a philosophy we all want to forget about.

Let's Do It In The Road

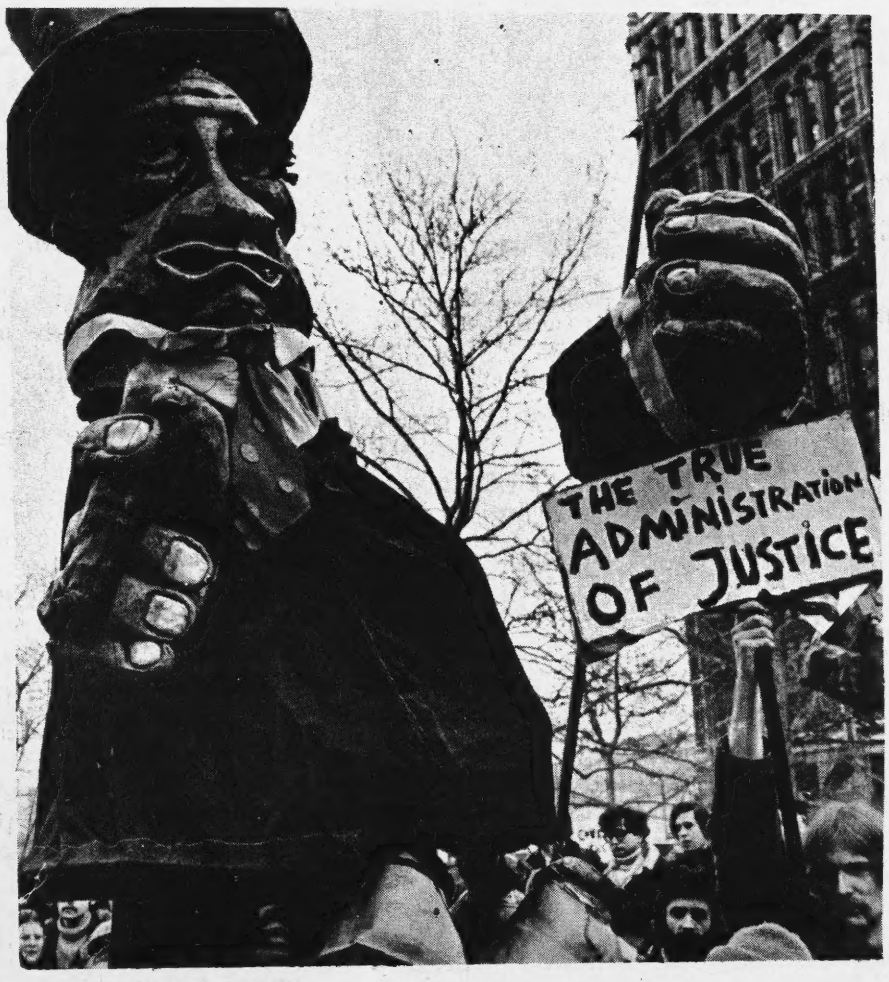
Theater began out of doors, in sacred groves, as part of religious celebration, when everybody knew it dealt with forbidden mysteries. But in the centuries in which it's been imprisoned in churches, innyards, theater buildings, more and more elaborate tricks have been worked out to conceal from all participants not only the meaning of the dramatic event, but that it has a meaning at all, every aspect of it. Until at last we have something like Shakespeare in the Streets, which employs the technology of the theater of property, whorishly exploits the out-of-doors (using it but ignoring it), and is totally unaware of the play as other than an archaic text which needs some goosing to make it relevant.

The Bread and Puppet Theater is the only true street theater I know, although the San Francisco Mime Troupe did exquisite work in parks, and the Firehouse was very successful in their only park venture. Peter Schumann of the Bread & Puppet does it in the road, though, and has found visual and kinetic equivalents for staging that make real theater. Much of what he does, with huge puppet bodies and untrained actors in "anti-theatrical"--but genius always makes its own rules. Now: every time and place has its own genius.

If the Minneapolis community is to generate its own street theater, we must first find ways to open ourselves to the stream of dramatic truth. Different actors do this in different ways, depending on their relation to their theater: through exercises, meditation, study, observation, hallucination, singly or together. A good beginning is mastery of the disciplines of acting; in a sense an actor's instrument--the power and agility of voice and body--is the only property out of doors. And then we must find our forms, our "texts."

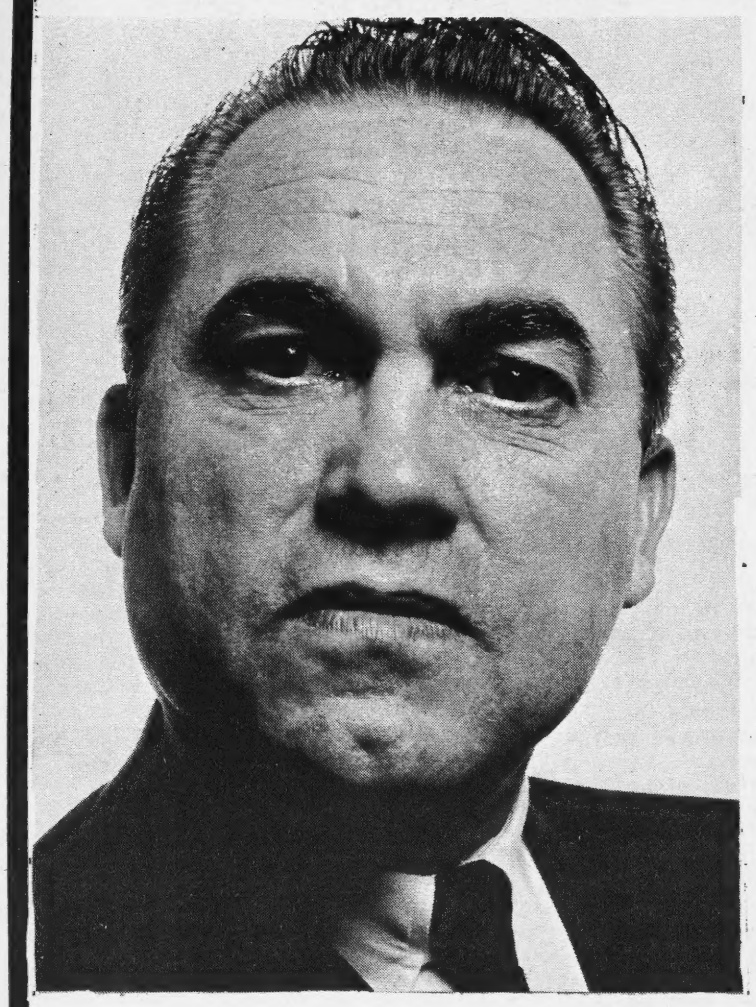
Good theater has come out of newspapers and fairy tales. It may yet come out of mathematics, eating, TV repair. As long as it's approached rigorously, and as long as it's our own, and as long as it works. Aha! How can we tell in advance that it'll work? No way. Some folks study the history of drama; some folks use other folks' material; some try yoga, acid, automatic writing. There isn't any way to predict success.

Our own street theater should grow out of shared



experience, shared knowledge and training and practice. To be authentic it must deal with where we are now: polluted, sex and race-ridden, upper Middle Western, Stenvigated, taxed, harassed, hot, cool. young, old, hairy, bald, angry, mellow--in relation to others, alive and dead. Theater both mocks uses history, because the energy that illuminates it has no history but unites us all, forward and backward and side-to-side. If we can shape and share our richness and keep the b.s. at bay, maybe we'll develop the "magic equivalent."

Martha Roth



My photographs don't go below the surface. . . . they're readings of what's on the surface. I have great faith in surfaces.

Avedon

An extensive exhibition of the photographic works of Richard Avedon opened July 2 at the Minneapolis Institute of Arts.

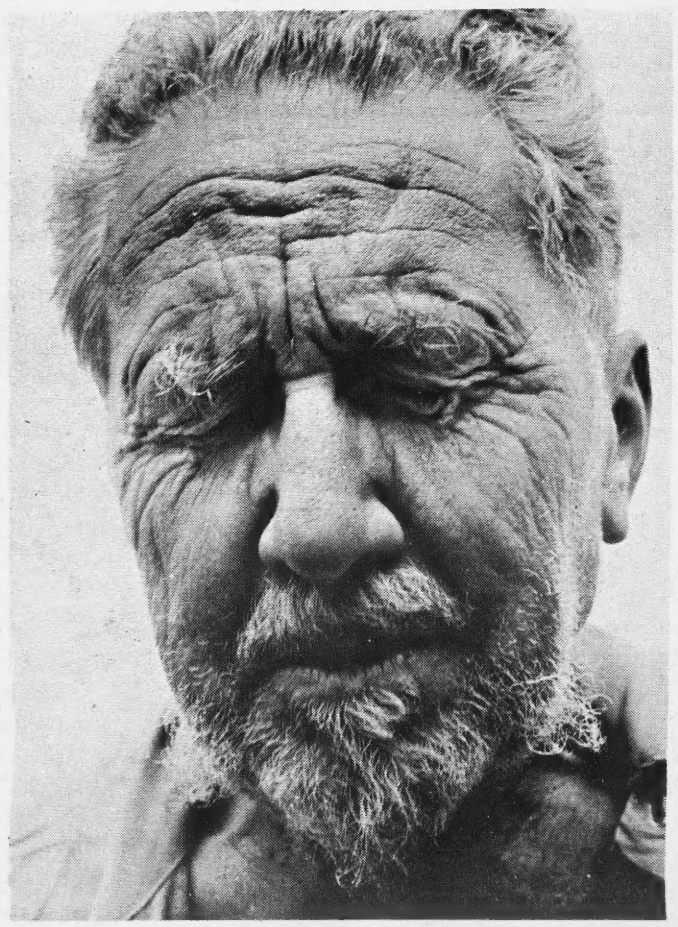
The program says the show is a "benefaction of the Dayton-Hudson Corporation." The fat cats have really gifted the freaks this time. It's a mind-blower. . . really powerful. . . really beautiful.

On display are over 200 of his most brilliant black and white portraits from 1946 to the present.

The highlight of the show is the shrine-like room where eight-foot high photos of the Chicago 7 cover the walls and tape recorded voices of the men are hauntingly emitted from the ceiling.

North Country should be flattered that a man of Avedon's genius and reknown should choose to unveil this astounding exhibit in Minneapolis. It'll be here thru August 30. You gotta see it.

"And the photographs have a reality for me that the people don't. It's through the photographs that I know them. Maybe it's in the nature of being a photographer. I'm never really implicated."



The Who
LIVE AT THE AUDITORIUM....

"Why does Roger Daltrey persist in fulfilling a 16-year-old's image of a rock and roll star?"

Rolling Stone Magazine poses that question on the cover of its July 9th issue, a timely one for a North Country that's still rocking from the Who concert last week.

The Stone concludes that we must expect more from the Who than Tommy if they are to'vindicate' themselves. Hundred Flowers concludes that we cannot expect the Who to apologize for anything.

For six years now the Who have been playing very poppy rock and roll amidst heavy pressure in the music scene to 'progress'.

If the Who have been bubble gum, you can bet that they've been the smoothest, the harshest, the bitingest and the cuddliest crew of adolescents to ever bop their wads onto radioland.

Christ, the Who have absorbed enough public mocking not to <u>have</u> to vindicate themselves now, and enough acclaiming critical dribble ever to want to. They've been anti-all-establishments long enough to prove themselves and enough to justly close their ears. If the writers whose darlings they were for so long are just realizing their own fallibility then such attacks demean themselves.

Watching the Who for the second time in a year suggests that Roger Daltry persists in fulfilling a 16-year-old's image of a rock and roll star because he digs it. Daltrey and the Who came off the street. They're brash, they're fresh, they are quite smart, and they have fun playing legitimately fun music.

The Stone article was prompted by the Who concert at the Met last month—that's the Metropolitan Opera House—at which they played their 'opera' <u>Tommy</u> and expressed the desire to not repeat the performance again. At the Auditorium, the Who got carried away with Tommy and played nearly the whole thing, leaving the room ringing.

Keith Moon is the fastest 16-year-old drummer in Europe for the 6th straight year, and in just the last year he's gotten rid of half of his cumbersome drum set. Moon is great, but even a good drummer shouldn't need more than a snare and bass.

Peter Townshend wore his professional guitar player's uniform (yes the same jump suit you saw first in "Woodstock") and has even added a few body movements to his routine but this time he appeared much more reserved, perhaps inhibited...the unwanted genius trying to get outside himself, back to a freer past.

Jim Entswhistle still stays in the shadows, still lays down the steady rhythm, and still can sing like Boris the Spider.

Are the Who trite? Are the Who banal? Are they living the fantasies of the kindergarten set? If they are it's their game and we are going to have to learn its rules.

frank zappa speaks

Hundred Flowers had the rare opportunity to talk with one of the musical masters of our time between shows last Sunday at the Guthrie...

HUNDRED FLOWERS: You played in Indianapolis last night?
FRANK ZAPPA: And Friday night. That's four shows in three nights after tonight.

HF: Whew!
Z: Right on, brother. Three nights in a row is good for the exercise but it's bad for creativity. You find yourself playing the same solos over and over again.
HF: Two of the new Mothers are ex-Turtles. Don't you poke a little fun at them on your first album?
Z: On the cover, yeah. But the Turtles were damn good. If it lent any commerciality to their image then I regret it.

HF: Didn't one of them used to be on "Leave it to Beaver?"
Z: That's the 'Larry Mondello Ruse.' They've both been mistaken mistaken for Larry Mondello for six years. It used to be Corky, the fat little kid that took care of Lassie between Jeff and Timmy. At every concert for six years one of them has been mistaken for that kid on Beaver. Their real names are Mark Volman and Howie Kahlen.

HF: What happened to the Turtles?
(We weren't able to get a photo of these famous faces; Meher Baba, pictured in the centerfold, does look a lot like Kahlen, however.)

Z: They're suing their record company. They made fourteen gold records and have seen nothing but pennies.

HF: How much do they expect to get?
Z: They're suing for a million and a half.
HF: And how much do they expect to get?
Z: They're suing for a million and a half.

— LARRY MONDELLO COMES —

MOTHERS OF INVENTION

ZAPPA DE GUTHRIE

Larry Mondello, presently a member of the Mothers of Invention, a popular rock group, was in town last week to make a personal appearance for the Bring Back the Beaver movement.

Mondello and Jon Bjornson chairman of the local chapter (the Ken Osmund Radical Action Committee), discussed the current situation with Hundred Flowers after the conclusion of the Mother's concert at the Guthrie.

The concert, last on a three week road tour for the Mothers and their inventive father Frank Zappa, was their second appearance in a year at the Guthrie.

The first concert came shortly before the Mothers of Invention split up to go their separate ways.

The new Mothers, with Ian Underwood the only mainstay, got together just six weeks ago (on Mother's Day, natch).

Amongst the new Mothers are the two fat guys from the old Turtles, including the one with the incredible voice and the one that used to be on "Leave it to Beaver."

The Ken Osmund Radical Action Committee (KORAC) has been fighting for three years now to get "Leave it to Beaver" back on TV but apparently the fight has been in vain.

After collecting over 5000 signatures to replace "McHale's Navy" with the Beav, KMSP-Channel Nine slapped KORAC in the face by substituting Jolly Ernie Borgine and the boys with "The Farmer's Daughter", which stars an ex-stripper from Sweden (where American deserters are welcomed with open arms and legs).

Now, KMSP ("otherwise our favorite station"--Bjornson) has added insult to injury by sticking "Truth or Consequences" in the 6:00 slot. It was this latest move that prompted Mondello to come to Minneapolis on behalf of KORAC with his fellow Mothers. "And it's about time," Mondello told us, reviewing the situation.

The old obscenities no longer shock, and possibly for the first time are no longer timely. They are presented more awkwardly, more childishly, less satirically, and (wisely) less often than in the past. Zappa and Underwood do the least of such messing around (and when they do they do it with an acknowledging grin).

Perhaps after the new members become accustomed to playing Mothers of Invention they'll gain a bit more perspective about how sophomoric becomes the idea (Remember Alice Cooper?) of challenging the audience's sociological precepts unless the challenges are continuously and rapidly changing.

Ah! For the good old days when Larry Mondello lunched with Beaver Cleaver on TV and ate his dessert first to make sure he'd have room for it.

Mondello finds it difficult to understand why KMSP would rather "pour rubbish like the Farmers Daughter or the mindless Steve Allen Show on our God-fearing public. The people appearing on these shows are of every moral persuasion, and we are forced to watch it because we have no honest American alternative."

For this reason KORAC asks everyone who loves America to put pressure on "our favorite" TV station, channel nine, to put the real America back on TV.

If you're seriously interested in helping to bring back Beaver, call Jon (prounounced YONE) at 729-4993, or call the station directly at 339-9911. This is for real--a genuine movement to GET BEAVER BACK.

Bjornson stresses that Beaver is "almost as good as going to church" and Mondello adds that "that's why we picked "Leave it to Beaver for a better America" as our slogan, which we repeat when picketing the station or when pamphleting."

Except for Mondello and the other ex-Turtle, neither of whom plays an instrument, the Mothers remain magnificent musicians.

Zappa is brilliant on guitar (listen to his solo ten minutes into "Burnt Weenie Sandwich") and when Underwood isn't laying down smooth or funky organ lines he's playing some exceptional jazz on his electric sax.

The drummer is the most surprising new entry considering Zappa's distaste for musicians who fit as smugly as this one into the rock and roll star mold.

His desired exceptions to that rule though must be his cool simplicity and steady beat.

His biggest mistake was his drum solo. There's at least a dozen better soloists just in North Country and it could only serve to momentarily break down a tight group.

A suggestion for Zappa: It's a surprise that you've never heard the Turtle's classic "Battle of the Bands." There's an obvious waste of potential considering what Larry Mondello and the other fat guy have to offer.

Mondello and Bjornson were quick to dispell the rumors that both Jerry Mather (the Beaver) and Ken Osmund (Eddie Haskell) had been killed in Vietnam.

Both are playing small roles in Hollywood now, and Beaver was recently seen as a friend of the married son in "My Three Sons," wearing a mustache.

The Mothers played almost completely different sets in the two shows, and the predominance of old songs during the evening suggests a significant breakthrough on Zappa's part.

The early Mothers were constantly moving in new directions before their fans could understand the old and the frustration that resulted had as much to do as anything with their breakup.

Maybe the notion that in music, evolution is growth will be considered less dogmatically now that the Mothers have taken this step.

Most of these old songs had never been done live before("the other people").

A suggestion to Larry Mondello and the other fat guy: your own voices are too good for you to mimic the voices on the record. The most sorely missed aspect of the concert was that beautiful voice we used to hear on all the Turtle singles.

Mondello took issue with Bjornson's suggestion (heartily endorsed by Hundred Flowers) that they change the name of KORAC to the Ken Osmund Revolutionary Action Committee, keeping the same initials while putting a little "now" into the name.

"Aw, the revolution is over", Mondello, who played Beaver's pal, commented.

"You can grow your hair as long as you want and nobody has to wear underwear...But don't ask me. I'm just a musician."

Frank Zappa, Ian Underwood, Larry Mondello, and the rest of you mothers: Good Show.

--Thomas Utne

HF: As we understand it, your movie, "Uncle Meat," has gone through a lot of evolving.
Z: Yeah, and as soon as I can get some money we can get it done. Now it's about some little girl getting hot over Mike Preston.

HF: With old Mothers, won't it be out of date?
Z: No. Originally it was about all the freaks in America being led away to concentration camps and getting their heads shaved. Including the Mothers. The head fascist was some fat headed computer-brained Colonel Sanders who sat in his office shooting chickens, all the while riding in the glove compartment of a Chicken Little truck.

HF: Why didn't you do it?
Z: Because this mustache is six years old and I didn't want to cut it. It's not over yet though. We'll see.

HF: What's in your near future?
Z: A four hour TV special in Amsterdam, and perhaps the completion of Uncle Meat.

HF: How do you feel about music groups boycotting other music groups?
Z: Not much.

HF; But we agree that there have been rip offs right and left in the music business.

Volman: (cutting in): Ask the Turtles about that.

HF: How about undercutting groups or undercutting promoters? Rolling Stone is attempting to organize a union with the big name groups with salaried promoters in every city so they can lower their prices and their tickets.
Z: I wouldn't do it. The way I feel about that is that it wouldn't work because they're not in it to make music, they're in it to make money.

HF: All of them but yourself?
Z: And Captain Beefheart.

HF: Any of 'em make real music by accident?
Z: Beefheart makes music, but it's no accident.

HF: Any others? Is there anybody any good?
Z: I'll have to do some research.

HF: Anything else you'd like to add your condescension to?
Z: John and Yoko Lennon and Rolling Stone magazine. I'll probably write a song about Rolling Stone in the "I Heard It Through the Grapevine" vein.

GOING UPCOUNTRY

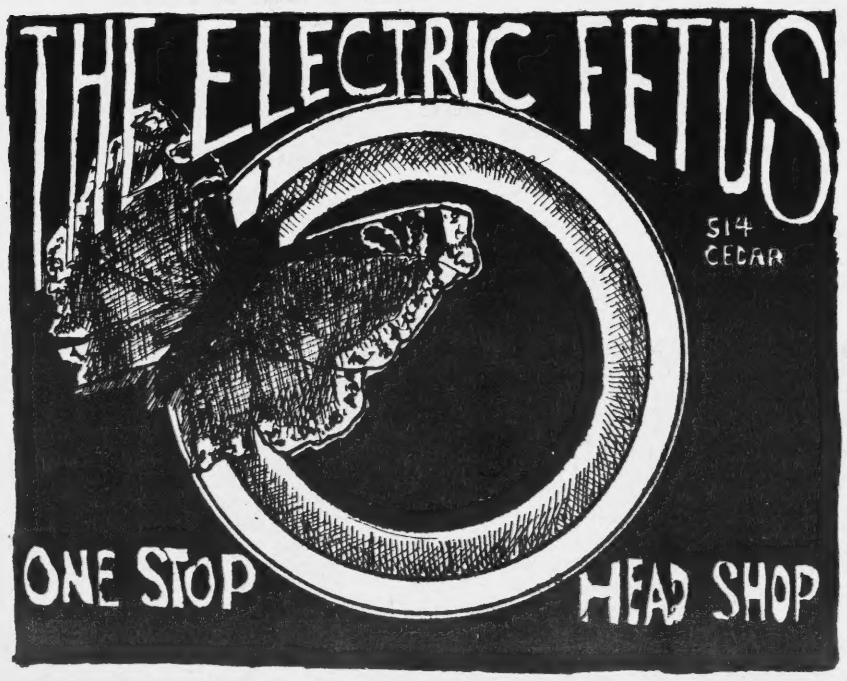
Kesey said at one point during the great cross country bus trip that it is important to learn to function under acid. That can be ammended to read: Heads should learn to function. Some Oregon heads are functioning just fine and have become extremely competent. They're sharing their knowledge in the form of a book called *The Cultivator's Handbook of Marijauna*. It's a comprehensive, brilliantly well written and designed pamphlet dealing with all aspects of the care and feeding of grass. The first paragraph of the introduction gives you an idea on where the book's at: We thought through a lot of alternative ways of dealing with all this information on the natural aspects of grass and its cultivation. If parts of this book sound like heavy biological rap, it's because science is a life trip as well as a machine trip, and can be full of understanding.

The first thing the Handbook does is to off certain myths about grass. Let it be known, people, that great grass can be grown anywhere. Strains such as Acapulco Gold and Panama Red are potent because of a good combination of soil and climate, but grass is flexible enough to grow to it's best anywhere with the proper care. The Handbook tells you what kind of care you need to turn Minnesota Green into North Country Gold. Another myth worth dispelling is that the male plant is worthless as far as resin is concerned --false. It's less potent but far from worthless. As far as growing grass, the popularly held notions that lots of nitrogen and an alkaline soil are beneficial are both untrue.

In a readable, accurate way the Handbook runs out the technicalities of germination, cultivation and preparation of the killer weed. It makes it all ultimatly understandable and ties it in beautifully with the natural order of life. Interspersed throughout is helpful information for both agrarian and non-agrarian heads: Seeds can provide an important clue for those who are breaking the law by purchasing lids. Since the optimum time for harvesting grass for frug potency is at, or shortly after, female flowering, the greater proportion of seeds in such a plant will be immature. Conversely, if all the seeds in the lid appear to be ripe, that is, bright gray, the chances are good that not only was the plant overage when she was harvested, but she had also probably been polinated, which will have lowered her effectiveness as a drug.

And, of course, if there are very few seeds at all in the proffered lid, the chances are increased that you are being offered leaves from a male plant. At any rate, it would pay to be very suspicious of any grass which doesn't have a ratio of immature (white) to mature (gray) seeds of at least 2:1.

The whole book is well worth reading and is a fine example of what the people can accomplish when they can get it together. It's at Savran's --*The Cultivator's Handbook of Marijauna* by Bill Drake. Illustrations by Terry Rutledge. --*Ralph*



Clinging to the rivers that run through North Country, to the Mississippi, St. Croix and Eau Claire, like scared kids tugging their mother's skirts, are dozens of small towns. Once the rivers meant excitement, living contact with strangers fashion coming upstream hardwork going down.

But now, the rivers are painful memories, escapes for others in other times. Most up country are corpses on furlough, drinking in the jobless winters, gathering up Main Street Amerikanism halfheartedly for tourist trade in Summer.

Tourists come for fish, kill the deer, pick the berries for pies and jam, pollute the lakes, buy "antiques," press the flowers and worry over "elm disease." Then they leave, like a man who marries a woman, lets her runs off with a younger girl.

Superior is dying. U.S. Steel, Reserve Mining, 3M, Honeywell, the railroad with its pensions - the same companies which unemploy our men and women unemploy theirs. A woman who lived in St. Paul before 3M burned her husbands hands with radiation tells about the Honeywell armaments plant in New Brighton, how it used to be a games preserve, how the cars killed the deer, how they gave tranquilizers to the deer to move them, how the tranquilizers killed the deer and how then they brought in professional hunters to finish the job.

3M won't let her husband get his due, bribes his doctors and his lawyers. Vietnam veterans don't disappear into VFW clubs here but hobble round town. There are no heroes.

There are no blacks up country, but the stores sell out of ebony. Radicals are like bankers to them: we *seem to hold mortgages on their emotions*, we've have something they want, t, *our* enthusiasm once belongged to them, but they feel it drifting away. The farmers who once produced for 4 now produce for 40, but their income stays the same, food prices get higher.

We have a job to do up country. Not only to reclaim the land but also the people. But it must be done fast. Snowmobiles are coming in for winter--- and soon they will be lost in the woods. "I left Walden," says Thoreau. But we must come back. "Power to the people" here means giving life.

Things Ain't Always What They Seem

About the only thing I can agree with in the article "The Death of the New Mobe, by E.S., is that the New Mobe is dead and "An era of the peace movement is over".

Beyond that I think E.S. makes some serious errors. In his criticism of the antiwar movement of the last period he unfortunately throws out the baby with the dirty bath water.

What characterizes this new era are the growing opportunities for radicals and revolutionaries to work among masses of radicalizing Americans, gain a receptive hearing from them, influence their thinking, and provide real alternatives to existing institutions and power. To prevent channeling this movement back into the old institutions like the Democratic Party, or isolating it from the rank and file through actions and slogans which alienate them, we have to consider some of the mistakes E.S. makes.

PROGRAM

E.S. says "The demand for immediate withdrawal, once a principled point against advocates of negotiated settlement, now represents support for the Democratic Party platform--including professor war criminals in Minnesota", "Increasingly the movement views the slogan 'Bring Our Boys Home Now' as racist (it excludes the Vietnamese) and chauvinist (our boys)".

The demand for immediate withdrawal flows from our unconditional support for the Vietnamese (and all people's right to self-determination.

That separates the overwhelming majority of the antiwar movement from the entire ruling class in this country, regardless of their calls for peace.

The fight against the aims of the U.S. rulers to determine the future of Vietnam (and the whole world) remains a real one. How this demand is racist must be explained to the NLF, because it is central to their program and fight for national liberation.

How it is chauvinist must be explained to the rapidly growing numbers of G.I.s who are organizing around it.

To abandon this demand, as E.S. suggests, would be a betrayal of the Vietnamese and the G.I.s and would be a tremendous victory for Nixon and Co.

NON-EXCLUSION

E.S. suggests we purify the antiwar movement by excluding "Big Business and labor bureaucrats".

To be consistent he should suggest that we also exclude democrats and republicans, christians, members of fraternities, sororities, and all other impure organizations.

Lenin, who seemed to know something about social changes, advised on this question "For the task of the Communists is to be able to convince the backward elements, to work among them, and not fence themselves off from them by artificial and childishly 'left' slogans."

It is not the capitalists or bureaucrats we are so interested in, but masses of people who today still look to them for leadership.

The best way to confront that misleadership is by engaging its following in action with us.

To do that the antiwar movement must welcome everyone who agrees with the minimal demand of unconditional and immediate withdrawal.

Yes, that involves the danger of impure ideas existing in the antiwar movement, and individuals who want to sidetrack us, but damn, let's have a little confidence in ourselves and our ability to withstand co-optation!

ACTION

E.S. makes a weak case against mass marches, especially when he offers no alternative.

Marches are only one form of mass action that unite the maximum number of people in direct opposition to U.S. imperialism.

The May strikes were mass actions, the postal strike was mass action, the Vietnamese struggle for national liberation is mass action, the Russian revolution was mass action, and a general strike of U.S. workers to end the war is mass action.

But we are not yet at the stage where we can just call a general strike or a revolution. So we march. The marches are a key to laying the groundwork for more effective action like a general strike or a social revolution.

THE SWP

E.S. says that "By failing to raise the reality of racism, imperialism, and capitalism to the consciousness of Amerikan antiwar advocates, the Socialist Workers Party and the SMC have lost whatever credibility they once had in radical circles."

Anyone who reads our press, knows of our election campaign, or the many other propaganda-educational activities we conduct knows this is a gross distortion of our role and growing influence in the movement.

We look for every opportunity to explain our program but we do not artificially or organizationally impose it on masses who don't yet agree with us, and we refuse to isolate ourselves from radicalizing masses by artificial and childishly 'left' slogans.

Yes, we are guilty of a willingness to work with anyone for the principled and revolutionary goal of withdrawing all U.S. troops from S.E. Asia because that goal and the mass mobilizations for it are necessary steps in both consciousness and action toward the coming American revolution.

VENCEREMOS!

Derrel Myers
SWP candidate
5th Congressional District

SEND A KID TO CUBA

The Venceremos Brigade desparately needs money to send people to Cuba. They need $4000. by July 19th. Their first-hand experience of the Cuban Revolution will benefit us all. PLEASE GIVE WHAT YOU CAN. Call 338-6486.

Venceremos Brigade

Washington is Burning

RF7 Strikes

The Inter-Amerikan Defense Board was bombed because it is an instrument of the death kultur that rules America. It works hand in hand with the Organization of Amerikan States in suppressing peoples in Latin America in the interest of Amerikan business. All through the Americas, people are on the move against Pigdom. The OAS Conference could not be held in any of the oppressed nations. Now even people in the Imperial Kapital are rising in support of their revolutionary brothers and sisters.

We must build a new nation, one with an economy of peace rather than war. We do not seek the conquest or domination of any other people. We need a society that lives in harmony with other peoples and with its environment. We want a society in which people can work and live cooperatively. We must have a society where ALL people can develop to their fullest potential.

We can no longer tolerate a society where rich men grow richer while millions starve and die. We cannot tolerate a society which is willing to slaughter millions to prop up puppet dictators. We will smash this society which, having been founded on genocide, continues to oppress and kill non-whites and which forces many millions of women and homosexuals into dehumanized, self-destructive roles.

To build this new nation, we must fight to seize the institutions of our country. We must join together, to learn, to teach, and to act.

We, the revolutionary community of Washington, must intensify the struggle here in the Kapital of Amerikan Imperialism.

Join us in seizing the time. All power to the people.

REVOLUTIONARY FORCE 7

WASHINGTON, D.C. (LNS)--Readers of the New York Times had to use a magnifying glass to discover, buried on page 26, that firebombs hit four Latin American embassies here in the pre-dawn hours of Thursday, July 2, the 7th day of the first general assembly meeting of the Organization of American States.

A week earlier, the Times hadn't even mentioned that three people were busted when 100 white and Third World demonstrators greeted the scared diplomats as they arrived in their limousines at the Pan American Union in Washington for the opening session of the two week conference--which was called especially to figure out what to do about the revolutionaries who kidnap ambassadors to use as ransom for the release of political prisoners.

Washington seemed like a safe place for the OAS to meet, and even a logical place, since home is there--the Pan American Union, a rock's throw from the White House, and headquarters for Latin American dictators, some openly fascist and some liberal, but all controlled by the United States.

The consciousness of the Dominican people made it impossible for the OAS meeting to be held in Santo Domingo, its scheduled location.

In 1965 the U.S. bribed OAS member nations with offers of aid so that the organization would vote to approve the American invasion there. 45,000 U.S. Marines fought against the Dominican people with the legal blessings of the OAS, and 3,000 Dominicans were killed.

So as soon as they heard about the proposed June meeting, workers, students, merchants, peasants--the entire population--mobilized and took to the streets shouting anti-American and anti-imperialist slogans.

Nine students were killed in those May demonstrations and scores were wounded as police and army patrols, ordered to open fire, shot into crowds.

When the OAS meeting convened on June 25 in Washington, workers were sandblasting the outside of the Spanish colonial building. It seems that during the night some writing appeared on the walls. "OAS out." "Lacayos." (Lackeys)

The night before the firebombings of the embassies of Haiti, Uruguay, Argentina and the Dominican Republic, a pipe bomb hit the Inter-American Defense Board building.

Credit for the bombing was claimed by "Revolutionary Force 7" in a communique sent to the press.

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